



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

4.

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VOL. XVIII.

## Missionary.

*Go ye into all the World, and preach the Gospel to every creature.*

### BURMAH.

#### PROGRESS OF THE PRINTING ESTABLISHMENT.

*Extract of a letter from Mr. O. T. Cutter to the Rev. Daniel Sharp, of Boston, dated Maulmein, Feb. 8, 1833. Communicated for the Christian Watchman.*

"Soon after arriving at this place, I commenced my duties in the printing office with a new fount of type before me, (which Bro. Bennett had had cast just before I reached there,) intending to devote a portion of each day to the study of the language. But as Bro. Bennett was indisposed for a few days, and unable to perform his usual duties, I left, and devoted my whole time to the office, in which I continued, not having re-commenced my studies till within a few days. Since that period, I have had the pleasure of seeing the New Testament finished—a small fount of Karen and Taling types prepared, (by Bro. B.) and a tract and spelling book printed in the former, and a tract of eight pages in the latter. This was the first printing ever executed in either of these languages. There have also been four or five tracts re-printed in Burmese. There are also now in the press—the Burman Spelling Book—an edition of the work called *"the Three Sciences"*—another edition of the *Balance*—and a *Digest of Scripture*, being a selection of the most important and interesting parts of the Old and New Testaments, compiled by the late Rev. G. D. Boardman, and is calculated to be very useful in diffusing light and knowledge among the inhabitants.

"The New Testament makes about 600 octavo pages. The first form went to press, April 5, and the last form came from the press, Dec. 19, 1832.—Edition 3000. The first of January there had been 223,943 pages of different parts of it distributed.—There had also been distributed from the 1st of April to the 1st of January last, 421,656 pages of tracts.—And the call for tracts and portions of Scripture begins to increase. After having sent Bro. Kiucald a large supply of tracts—the Gospels and Acts—he wrote back, saying—"I shall want at least twenty thousand copies more for the festival and my intended journey to Ava. I yesterday went to the Custom House to get the box of books [the Gospels and Acts] which you sent, and they are a valuable treasure. I could have given them all away before I reached home; but I wish to deal them out with a sparing

hand." Copies of the Testament are now called for much faster than they can be bound—it being a new and large work, many are anxious to get it. There have already been 2000 copies of the Gospels of Luke and John put up to be distributed in the form of a tract—and preparations are making for printing a second and larger edition.

"Who can doubt but that the sacred truths which are now daily scattered throughout the empire will be blest of God, and be the means of undermining the foundations of heathenism and idolatry, and of razing the gilded temples of Gaudama to the ground, that on their sites temples may rise, where the God of Israel will be worshiped and adored till time shall end. The promises of God on this point are sure and certain. The day in which this change shall be beheld, has already begun to dawn. Darkness and error are fast disappearing before the torch of divine truth.—May the Lord hasten on the much wished for and happy period.

"Mr. Judson left here on the 18th ult., on a tour among the Karens. His principal stopping place is Chummerah. He had enjoyed very poor health previous to leaving, and from letters received since he left, we learn he is not now free from attacks of the fever. Miss Cummings, (who, with the rest of our dear friends, we had the pleasure of welcoming to these shores on the morning of the New Year,) left here to join him on the 7th inst. Her object is, I believe, to pursue the study of the Karen, with a view to the establishment of schools.

"In Mr. Judson's absence, Mr. and Mrs. Bennett, with Mounge Dway, a valuable assistant which Mr. Judson has had for a long time in that department; correct the proof-sheets for the press.

"As regards schools, there are none here at present, but I trust there will be something done ere long. Mrs. Cutter and Mrs. Hancock have the children to sew every day, and Mrs. Bennett and Mrs. C. have a flourishing Sabbath school. We want some person who will devote his whole time to this department."

From the English Chronicle.

### JUGGERNAUT AND THE EAST INDIA COMPANY.

It is stated by the Christian Advocate, that "an order has gone out to India, for the abolition of the pilgrim tax levied at Juggernaut and other heathen temples." We hope this is true; for never did a civilized, to say nothing of a Christian government, raise any portion of its revenue from a more objectionable source than that from which the

"pilgrim tax" is now derived. The fiscal contrivance of Vespasian, to which we need not more particularly allude, was purity itself compared with it. To call it a pilgrim tax, is to give it a soft and deceptive name. It is more properly an idol tax, or a tax levied for the promotion of idolatry, and that idolatry the most foul, cruel, obscene and abominable, that ever disgraced human nature, or brought down curses on the earth.

We have frequently animadverted upon this tax, as a scandal and reproach to our Anglo-Indian government, and a great impediment in the way of Indian civilization. The merchant princes of Leadenhall street, however, like the Roman Emperor, whose name we have mentioned, thought the money "smelled as sweet" as any other, notwithstanding the most impure sources out of which flowed the stream of tributary gold; nay, their sycophants have had the consummate effrontery to claim credit to their patrons for the imposition of the idol tax, as something exceedingly meritorious in the design, and beneficial in the operation. They said, in short, that it was a tax to put down the horrible idolatry of Juggernaut and his kindred demons, the disgusting offsprings of bestial superstition, of indecent and ferocious rites, and deeply stained with the blood of human victims.

The fact is, the worship of Juggernaut is attended with hideous crimes and gross immorality, which ought to be put down as a matter of police. Advocating, as we do, toleration to every form of religion, however ludicrous to the eye of reason it may be, which does not inculcate the commission of acts of indecency or crime, we hold it to be the duty of every civilized government to enforce the laws against crimes and indecencies practiced in the name of religion, as well as against any other; and, indeed, crimes committed under the sanction of religion, are more pernicious in their example than any other; because their native deformity is disguised in the eyes of those who practice them, by the fictitious sanctity with which fanaticism invests them. Now, whatever is made by the government a source of legal revenue, becomes thereby legalised; consequently the idol-tax legalised the practical acts of homicide committed whenever the car of Juggernaut rolled forth, and crushing the victims, whom the instigation of abominable priestcraft flung beneath its wheels, smoked with the reeking sacrifice of human life!

If an Anglo-Indian government desires to keep their heathen subjects in the darkest and most grovelling state of ignorance and mental debasement, they could not have devised any measure better calculated to effect that purpose, than one that went to legalise the atrocities committed at the celebration of the infernal festivities of Juggernaut. But what a wretched policy is that which relies for the stability of its power upon the degradation of the people! And what a fearful load of moral and religious guilt does it not incur! We shall, therefore, be glad to hear the partnership in unhalloved gain of the East-India government, Juggernaut & Co. has been dissolved completely and forever.

#### MISSIONARIES TO PATAGONIA.

Messrs. ARMES and COAN, Missionaries of the American Board to Patagonia, sailed from New York on Tuesday last, in the schooner Mary Jane, Capt. Clift.

The Mary Jane is bound to the Straits of Magellan, a sealing voyage, and it is expected will land the missionaries at Gregorie's Bay.

"The vessel, (says the Journal of Commerce) belongs to Elias E. Burrows, Esq. who has very liberally provided the two gentlemen with their passage, stores on this voyage, and also directed the Captain to afford them any supplies and facilities which they may desire, all free of any charge whatever. The object of this mission is chiefly to explore the southern part of this continent, ascertain the nature of the country, the character and habits of the natives, their degree of intelligence, and especially their religious opinions and systems; with a view to the establishment of a permanent mission among them, should it be found practicable and expedient. Messrs. Ames and Coan have spent a week or two in our city making arrangements for their embarkation. They have been treated with great attention by many of our citizens, and have left us with a strong feeling of gratitude for the liberality which has been shown them. We can say of them, that they are men who can be trusted anywhere, on any message of peace and good will. Their mission is likely to promote the interests of commerce and science, as well as religion, and so in fact are all enterprises of this character. On every ground we may wish them prosperity."

#### MONTHLY CONCERT.

We have had the following excellent communication for some time, but the great press of other matter has hitherto excluded it. We shall be glad to hear again from the writer.—*Presbyterian*.

*Mr. Editor*,—I have just returned from the monthly concert in the Theological Seminary, Princeton. The meeting was one of the most interesting, and I trust profitable, I have ever attended. As I glanced over the audience, the glow of feeling which seemed to animate every bosom, and beam from every countenance, and the fixedness of attention which marked the occasion, evinced an interest in the object of the meeting, which I could wish were stereotyped on every pious heart. Were our concerts generally thus interesting, the spirit of missions and of piety would unquestionably be revived through the churches; and the heathen, though ignorant of its cause, would soon feel its effects in the influences of the Holy Spirit descending upon them like gently distilling dew, or the "showers that water the earth." For who that loves the Saviour can listen to the history of his triumphs, and not pant to urge them onward? Who can hear of the immediate descent of the Holy Spirit to convert the heathen in answer to the church's prayers, and not love to mingle his desires with those of Christians of every clime?

But why is it that in many churches there is no monthly concert? In many cases where it is observed, why is it so uninteresting? Why so few attend it? Because there has been no pains taken to inform the people on the subject of missions—of the importance and grandeur of the cause—of the condition of the heathen and the triumphs of the Gospel. If Christians meet on the appointed evening, the exercises have little bearing on the subject. Judging from the formal round of prayers, you would think they had met to pray for every thing under heaven, save the conversion of the world. And then, as if completely to exclude missions from the view, the

action, if any be raised, is perhaps applied to an entirely different object. The *very cause* for which Christians should feel that they live, *forgotten!* The main object of organizing a church, *lost sight of!* Is it any wonder if such churches should be torn by divisions, or sunk in spiritual apathy, desolate and barren. They do not answer the question, their organization, why should not the Master leave them aside as useless? "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing." Now this is in strict accordance with facts in the case. Show me a church animated with ardent missionary zeal, whose concerts are crowded, and full of interest, and I will point you to one flourishing in spiritual concerns. The table of the Lord Jesus is filled with guests, and often the anxious sigh is heard, and the tear drop of penitence is seen stealing down the cheek, in the midst of the great congregation. And on the other hand cast your eye over the churches of the land; and mark those that seldom pray or feel for the perishing heathen, and never extend a friendly hand for their relief, and you will see worldliness and spiritual death strew their victims all around. And why should it not be so? Christianity is not selfishness; but universal benevolence. That is no Christianity that can fold her arms in philosophical *sang froid*; while the world is perishing under her very eye; and not put forth an effort, or even breathe a single desire for its rescue. Like unsavory salt, it is fit only to be trodden under foot of men.

Should these lines meet the eye of any Christian, and especially any Christian Minister, in whose church or neighborhood there is no monthly concert—the conversion of the world is seldom thought of—no spirit of enterprising benevolence, and consequently little, very little active piety, I would urge him as he values the spiritual prosperity of his flock, to try *immediately* to awaken among them a spirit of missions. It is unreasonable to expect the blessing of our Master, while we utterly refuse obedience to his commands; to assist in sending the Gospel to every nation. Establish the monthly concert; make it a source of information on the subject of missions, make this the prominent, if not the only subject of remark and prayer for the evening, and it *will* be interesting.—Only pour the light of truth in reference to the heathen into the pious heart, and it will kindle into holy zeal, feel, pray, act for their relief. When you have your people once enlightened and interested in the cause, they will regard the monthly concert as the most precious of all meetings. They will look forward to it with joyous anticipation. They will attend it with souls prepared to kindle into holy action, while they listen to the Gospel's triumphs; and delight to mingle their hearts in prayer for its success. Thus will the spirit of missions increase in your midst. And what is the spirit of missions but the spirit of Christ, and the spirit of piety? Thus, while in answer to your prayers and your efforts many a dark heathen soul may be gladdened with the hopes of heaven here, and admitted to its fruition hereafter, while the fainting missionary is animated by the reflection that his Christian friends are praying for his success, and while he experiences the reviving love of Christ shed abroad in his heart, you yourselves will realize the preciousness of the prom-

ise; that your prayers, while they enrich others, "shall return into your own bosom." You will know by sweet experience the truth of the declaration, "the liberal soul shall be made fat; and he that watereth shall be watered also himself." X. Y. Z.

#### *Proposed Mission to the Eastern Coast of Africa.*—

At the recommendation of the Rev. Dr. Philip, the well known superintendent of the London Society's Missions in South Africa, the prudential Committee purpose, with the leave of Providence, to establish a mission among the Zoolahs—a populous tribe of Africans on the eastern coast, between Port Natal and De la Goa Bay—as soon as suitable men for such a mission are obtained. Dr. Philip represents the field as one of great promise, and states that the societies now in operation in South Africa cannot occupy it efficiently. He says that American ships sometimes touch at Port Natal, and that any ship passing to the eastward of the Cape of Good Hope, might easily land missionaries at the Port. And as the territory is beyond the tropics, the climate would doubtless be found more favorable to the constitutions of men from our northern States, than that of Western Africa.—*Miss. Her.*

**RESULTS OF DOMESTIC MISSIONS.**—A Missionary Society in the South, contributed liberally for the support of a missionary a number of years, in a town, important as to its location, but barren as to its religious prospects. The missionary seemed emphatically "to labor in vain; and spend his strength for nought." After a long time, a few were brought to feel the force of divine truth, and were gathered into the fold; and the congregation became not only able; but willing to support the minister. A revival of religion followed. And now in that congregation there are, it is said, eight or nine young men who have the ministry in view. Of these, four or five have received a regular collegiate education, and are in circumstances which require no assistance. Two others are supported by the pastor and the people in their preparatory course, and two or three more are ready to commence their studies whenever they can receive aid. This we regard as among the results of Domestic Missions.—*Charleston Obs.*

## Miscellaneous.

### THE ROMAN CATHOLIC CONTROVERSY.

#### LETTER XV.

"There is not such a great difference between our Church and the Protestant, that you should leave us," said a Priest to a young convert to Christianity.—"There is only this difference between us," said the youth:—"The Roman Catholics worship the God whom the Priest creates out of the wafer; we worship the God who creates the Priest!"—*Melau.*

*To the members of the Roman Catholic Church:*

*Fellow citizens,*—The Priests having left the field clear and undisturbed to us, I could think of no other to whom I should address myself, than to you. And I do it, believe me, with great respect, and Christian salutations. It can be neither to your interest, nor to mine, to be deceived in this solemn matter. And God knows I wish your salvation as well as my own.

No one of us, in this "land of the free and home of the brave," wishes you ill. No one of us ever says, "ill-luck to you." No one of us does wish you to forsake the true religion of your fathers. They are designing men, and imposters, who seek to persuade you



that we have no such intention. We do solemnly assure you before God, that all we wish, and beg of you is this:—that as men, as immortal beings, who are soon to stand before the awful throne of Almighty God to be judged each one for himself—you would study the Holy Scriptures; and draw out of God's word alone, your religion. It is God's word; God speaks to you and to us, in it; it is not obscure: make the trial and you will see; he speaks to us plainly and clearly as a father does to his children.

Break the chains of priestcraft in pieces; and be free! it makes you poor who are laboring men: it keeps you in poverty and bondage. You see the highly intelligent and learned men of your church despising, and laughing priestcraft to scorn! Do the well informed ever go to the abominable Confession of a licentious priest? Would the gentle and well informed among you permit their wives and daughters to go hear such infamous and obscene questions put to them by the bloated and pestilential lips of the priests! No never! Resolve to be free from this cruel yoke. Go to Almighty God alone for pardon; go and confess to God alone; he asks no money: he never sent any priests to rob you to pay for pardons. Go in humble faith, to the only Saviour, the great God and Redeemer; he alone can pardon! It is impossible that any thinking and reflecting mind, can, for a moment, believe that the infinitely holy God would commit to wicked priests, the power of absolving from sin! A priest rebuking wickedness! Behold the renovation of Milton's scene of Satan reproaching and chiding sin! Who can believe,—who can be so much a knave, as to teach that Almighty God, who commands you "to come, without money and without price," (see Doway Bible, Isaiah 55, 1) would send a priest to barter in pardon, and sell absolutions, and take money for letting souls out of purgatory? Resolve at length to rise up and be free. Break the cruel chains of priestcraft from around your immortal and noble souls! Resolve, and declare and appeal to heaven, that you will—that you shall be free like all other Christians around you!

Can any one of your families be said to enjoy liberty and mutual confidence in each other, when a designing tyrant establishes a police and bears a rule over you; and makes your wife to watch the husband, and the husband the wife? Where is liberty and mutual confidence, and family peace enjoyed, when all the members of the family watch each other with jealousy, and carry all the family secrets to the intermeddling priest! How can you for one moment trust your wife's honor to a man who puts the most loathsome and obscene questions to her; and does it to entice her affections away from you? How can you answer at the bar of God, for allowing a modest and innocent young child go to the confessional; to get her mind and body poisoned and polluted by a priest, who ought never to be allowed to come within twenty rods of a virtuous woman! There is no use in saying that if you be wrong, the priest—aye! the holy priest will take the damage on him and be damned for you! This is the language of atheism. Remember, I beseech you, that if you die in your sins, after wilfully following the wicked priest, God will condemn you both. The priest knows that he neither will nor can take your place. His own condemnation is deep enough, and he cannot answer for you.

Open your eyes to the infamous imposture of purgatory, practised on you to cheat you of your money!—As certainly as God is almighty, and just, and holy, so certainly there is no such thing as purgatory. The vile fiction, we have formerly shown you, is only a few centuries old. Mark the imposition. Dr. Varela has told you lately in a newspaper, that it is the doctrine of his church, that no man, that no priest knows who, or how many of your departed relatives are in purgatory!

Now tell me, I beseech you, how can you permit yourselves, or your wives, to be robbed of your money, order to pay for bringing souls out of it, when these priests, who get the wages of their robbery, even tell who is in purgatory. Depend on your friends, if their masses and their prayers had any the least favor with God, he would not conceal them who and how many of those are in the fire whom they pretend to pray.

This is not all: there is another base imposture in this matter. It is not true that your priests either can or can say all the masses for the departed souls they did, they must be saying masses, day and every hour in all their lives. You need not—you need not to pay any more for at least a thousand years—your priests are at least a thousand years in purgatory. Make them pay up in masses, before you pay a copper! How is it that you are so slow,—so slow at making equitable bargains!

The late Rev. Dutch minister, of Sourland, Somerset, N. Jersey, was very intimate with Father P——, who occasionally officiated there. Once, while in joking and free conversation, the Dominie said to the priest, "Father P——, it is all nonsense to profess that you believe in purgatory: you have too much learning and good sense to believe in any such thing! Come now, am I not right?" "Ah!" said Father P——, "you are too severe: but come now, I declare solemnly, that I do believe in purgatory, as earnestly as any other priest! I am honest and true to Holy Mother." And he shook his vasty sides, and laughed right merrily, and added—"Come over to my chambers, and I declare to you that I will show you purgatory." "What, show me purgatory!" cried the astonished Dominie. "Yes, you shall see it, on my honor, with your own eyes!"

You may be assured that the Dominie lost no time in visiting the priest. And after a refreshment of no ordinary kind,—for there were no wholesome and salutary TEMPERANCE SOCIETIES, in those days, the Dominie reminded his host of the promise touching the vision of Purgatory. "To be sure," said the father—"you shall see it: follow me." He conducted him into the Confessional; and approaching a small bureau, he pulled out the drawer containing some silver pieces—such as dollars, half dollars, and occasionally some shining bits of gold; then turning on his guest the most quizzical look imaginable, he said, "there, my good sir, is my Purgatory: and the only one I know of, or care for!"

My respected friends, every one knows, that in a figure of speech, the effect is often put for the cause. Here is an instance of it. The silver and gold were the effect of his victims' belief in Purgatory. The priest here gravely took the effect for the cause: he believed firmly in the visible effect; while he left the cause to the faith of fools; who believed without evidence, and trusted in the existence of a non-entity! The most of the priests may, perhaps, be as learned and as wise as this father: but, most assuredly, few of them are as honest and as candid as he was.

I have thus been respectfully and most earnestly urging on you the duty of asserting your independence, and claiming your unalienable right to think for yourselves, and choose your own religion. Do not any more repeat what assuredly is not true, that we aim at persuading you to forsake your religion, and the religion of your fathers. This is sheer priestcraft. The priests have taught you to say this. They do it merely for effect, and deception. We ask you to abandon,—not what you ever voluntarily chose; not what you embraced after accurate scriptural research, and earnest prayer to God for light;—but that which has been palmed on you for religion! Had you sought it simply from God, and out of his holy and only inspired Word, you would have found that which we would never have asked you to forsake. What we beg you to abandon is, that system of mental

tranny; those human devices, not found in all God's; that cunningly devised system, which takes away property without giving you any instruction, or any equivalent whatever in return; which robs you of real life; which, by imposing flattery, leads your souls, away from the only shepherd and bishop of souls, the Lord Jesus Christ; and chains you to the car of an unfeeling priestly vassalage, and the worst of all despotism. We implore you, fellow citizens, to hasten your escape from this yoke of bondage. Read,—think,—and boldly judge for yourselves! Sustain the dignity and glory of your nature. In this happy land the souls of all are free, but yours. The chains of the dark ages are still being riveted on you, by ghostly tyranny. Reject with indignation, and spurn from you the disgusting legends, traditions and impostures of men, who are six centuries behind all other people in knowledge, and morals, and religion! Of men, who reap gain from ungodliness, whose untiring effort is to stop the progress of the Bible and Christian knowledge; and whose pleasure has been in keeping the species wrapped in the profoundest ignorance! Hitherto have the priests dictated for a religion to your consciences, what God never taught by his prophets! And this they know as well as we do!—These inventions, and mumery, and mockery of God and of man, are what we implore you to abandon. Choose your religion out of the pure and unadulterated word of God; and no longer yield your souls a prey to the impostures of ignorant, profligate, and designing priests! We appeal to the Most High, our common Lord and Master, that we long over you, to see you raised to the spiritual liberty, which all your fellow citizens enjoy, in our republic. You only of all the Republican family, have not rid yourselves of the execrable spiritual vassalage from which, by the grace of God, our fathers set themselves free!

One of our fellow-citizens, the other day, gave a Bible to a Roman Catholic neighbor, in Brooklyn. He was a respectable man; and he could read and write. It was given to him as a great curiosity; and he promised to read it. But he soon brought it back. His own mind, filled with the traditions and nonsense of priestcraft, under the whisperings of his spiritual guide, was itself the standard and rule. For tradition and prejudice are the real and genuine Rule of faith of the men, who exercise their souls by proxy, and think by proxy: and believe by proxy; and who, if they drop unexpectedly into hell, they expect to be recalled by priestly proxy, or else they have the consolation that their proxy is to be "damned in their stead!" He threw the Bible to his neighbor,—“Take it back,” cried he, “it is a dangerous book! It contains damnable errors; and it has no Roman Catholic religion in it: not even a word for ‘the Mother of God,’ ‘the Queen of Heaven.’ I go with the point in all that he says: and if he be damned, then I am willing to be damned too!” Thus authentic anecdote I am prepared to prove by two respectable citizens who stood by, and heard him utter it.

I ask you, my respected friends, if this man acted with the dignity of a man? Is this conduct rational, or besting a human being? Can such a wretch as that, be fit to grace any office, or occupy any post,—but the handle of the oar of a galley slave; or the handle of the hammer of a wretched culprit in the mines of Mexico, or Peru?

Here is another specimen: I heard it uttered the other day by one of yourselves; he was a good Catholic. He “swore he was in the full faith; and believed all that the priests believed: he was not quite so moral, he frankly admitted, as some others; but ‘he swore he was of the genuine faith.’” Now, D——, said I, “what do you believe?” “I believe as the Holy Church believes,” “Well D——, what does the Church believe?” “Arrah now, she believes, I swear, exactly what I believe!” “Well said, D——, but tell us what you both believe?”

He raised his fair Milesian face, and declared, with the best humored smile in the world—“Arrah! now we do exactly alike believe the same thing.”

Having now, I trust, formed an acquaintance, and having mutually refreshed our memories with what we have gone over, in my former Letters to the Priests; I beg leave here to pause; offering soon to present myself on a graver subject, and in a graver manner. I am fellow-citizens, with respectful and Christian salutations,  
Yours very faithfully, &c.

W. C. BROWNLEE, of New York.

New York, August 18, 1833.

From the London Christian Observer, for July.

#### VIEW OF PUBLIC AFFAIRS.

Never, since the commencement of our labors, has a passing month presented to us more topics of public importance, and especially to a Christian observer, than the present. There are those indeed who turn with apathy from all such matters; who, if urged to lend their attention to the questions of great interest to the morals, religion, and general welfare of mankind, coolly reply, that “they never meddle with politics;” thus veiling the absence of an enlarged spirit of Christian patriotism and philanthropy under the plea of abstaining from the petty litigations of political party. Let the Christian avoid vain and secular janglings as much as he is able; but we pity the head and heart of any man, especially a clergyman, who, when addressed upon the duty he owes to God and his country in regard to such momentous topics as ecclesiastical reform; the abolition of the anti-Christian system of West India slavery; the strengthening of the laws for the better observance of the Sabbath: the moral, social, and spiritual welfare of a hundred millions of our fellow men in India; and many other pressing subjects involving the glory of God and the happiness of mankind—can affect to stigmatize such considerations under the abused name of “politics,” wrapping himself up in his own little selfish circle, perhaps with a sneer at his friend’s anxiety; replying that he himself is chiefly concerned about spiritual things; that he leaves the potshards of the earth to strive with the potshards; that it is God alone who can amend a wicked world; and that as for legislation, he places no faith in it; that you cannot make men religious by act of parliament; that legislation on church reform and Sabbath observance is of little consequence, with much more to the same effect; and which we venture to designate as the veriest slang of a narrow mind and unfeeling heart. The propositions are abstractly true, but they are relatively false; for God works by means, and no man can open his Bible without seeing that not the least of those means is the conduct of legislation. The objector’s argument goes in effect, and often practically much further—to an indifference to objects more directly religious, and to a distaste especially for the operations of Bible, Missionary, and Education Societies, and the whole machinery of enlightened benevolence. The man finds himself becoming indifferent to such subjects, instead of priding himself upon his increased spirituality, had better take shame to himself, if not as a loiterer in his Lord’s vineyard, at least as a discourager of those who feel it their duty to labor in a portion of it for which he has no predilection.

We rejoice to say that the Anti-Slavery propositions of government have been considerably modified, so as greatly to improve them. The scheme to which we so strongly objected, of muleting the slave to pay the interest of the loan to his employer, and make him work out his freedom, when he is rather entitled to compensation for the abrogation of his liberty, is, we rejoice to say, abandoned. He is, however, to be apprenticed for a period not exceeding twelve years, and

to work three-fourths of his time under compulsion, and not for wages. This part of the measure we still consider to be unjust, impolitic, and impracticable; and we trust it will even yet be amended. We object to it upon principle; but, as in its payment it is made to depend upon the good faith and active co-operation of the colonists themselves, we are well satisfied in having such a pledge for their right conduct, and for the consequent prevention of much possible strife, expense, and even bloodshed. Upon the whole, we feel abundantly satisfied with the progress of this great question, and we have no doubt that all the minor difficulties will be readily made to yield. Both Houses of Parliament have unanimously resolved that West Indian slavery shall cease; and we may add, that this decision has given a death blow to slavery throughout the world; for it cannot after this exist much longer in the United States or any where else. Thus has justice, thus has Christian principle, thus has Humanity triumphed over point of fact, we are not greatly alarmed at it, as the other parts of the plan, we are persuaded, will render it the interest of all parties to abridge the term of involuntary servitude, and make the slave wholly free with very little delay. As to the twenty millions proposed to be given to the slave owners under the name of compensation, though it far exceeds any loss that we believe will ultimately attach to the abolition of slavery, yet it is a mere trifle, in our view, compared with the safe and satisfactory abandonment of this wicked and impolitic system; and as ill-understood sordid interest and false expediency. To the Author of every good gift alone be the glory of this blessed consummation. The details we shall watch with interest; but we thank God the principle is conceded; and the only question now is, to get rid of the atrocity in the best manner. For ourselves, we willingly bear all the ill will and obloquy we have sustained for our feeble efforts in this great cause of justice and religion, and this at a time when we stood almost single handed among the periodicals of the land; nor are we at all concerned that some even of our clerical readers threw up, if they did not burn, their copies of our lucubrations, and did all in their power to impede their circulation. These things pass away, just as will our alleged clerical unpopularity at this moment in the latter part of the Church Reform; and we unfeignedly rejoice that a sound principle should eventually triumph, even though some of its early abettors should have suffered in the contest.

### SUMMARY STATISTICAL REPORT.

OF THE PRESBYTERIAN CHURCH IN U. S. OF AMERICA,  
For 1833.

This portion of the Catholic Church of Christ in the world, under one General Assembly of Bishops and Ruling Elders styled Commissioners, which, with the Delegates from the Corresponding Bodies, in May last, consisted of two hundred and seventy-four persons, comprehends, according to the returns now in my possession, twenty-two Synods; one hundred and eleven Presbyteries; eighteen hundred and fifty-five ordained Bishops; two hundred and fifteen licentiates; making two thousand and seventy Preachers of the Gospel; two hundred and ninety-nine Candidates in a state of preparation for the ministry; twenty-five hundred Churches; and two hundred and thirty-three thousand five hundred and eighty communicants. Our increase during the last year has been in Bishops one hundred and twenty-five, in Licentiates ten, in Candidates nine, in ordained and licensed Preachers one hundred and thirty-five, in Churches one hundred and nineteen, and in communicants sixteen thousand two hundred and forty-two. The Communicants added on examination last year were twenty-three thousand five hundred and forty six; being ten thousand six hundred and fourteen less

than were reported in 1832, as added in the same year. Seven thousand two hundred and fifty-two were added last year by certificate from other churches, or from one of our congregations to another, being one hundred and sixty-six more than were received in the same manner the year previous. The total added is now reported is thirty thousand seven hundred and ninety-eight. Of these fourteen thousand five hundred and fifty-six, must be considered as equal to the number of persons who have deceased, or been dismissed, suspended, or who were at the time of making the reports in the state of transition from the care of one mission to another, or who for some reason have not been reported as members; leaving as above stated the gain in communicants of 1833 over the whole number of 1832, at sixteen thousand two hundred and forty-two.

The baptisms now returned amount to twenty-one thousand eight hundred and twenty; of which six thousand nine hundred and fifty were of adults, fourteen thousand and thirty-five of infants, and eight hundred and thirty-five persons not distinguished. The baptisms of 1832 exceeded those of 1833 by two thousand eight hundred and eighty-three.

The fund reported as having been collected the year preceding the meeting of the last General Assembly were, for Missionary purposes, seventy-six thousand four hundred and twenty dollars and thirty-nine cents; for defraying the expenses of Commissioners to the Assembly, four thousand six hundred and eighty-nine dollars and fifty-eight cents; for different Theological Seminaries six thousand three hundred eleven dollars, and twenty-three cents; for the education of poor and pious youth, principally with reference to their becoming ministers of the gospel, forty-seven thousand one hundred fifty-three dollars and sixty-five cents; and for the Contingent Expenses of the Assembly, eight hundred ninety-two dollars and eighty-seven cents; which give a total of one hundred and thirty-five thousand four hundred sixty-seven dollars and seventy-two cents, collected for charitable uses. This sum is less than the total for the same objects in 1832 by two thousand three hundred fifty-one dollars and sixty-seven cents. Eleven Presbyteries have made no returns of any collections; and four have reported only on the Commissioners' Fund. In all the Presbyteries there are several churches which have made no reports on any subject, for some time past; and some which have never returned so much as the number of their communicants since I have been Stated Clerk. Our statistics, however, are much more complete than they formerly were; and must be regarded as a near approximation to an exact statement of the numbers and operations of our whole body.

The following names of deceased Presbyterian ministers of our connexion should have been given last year, viz.

Rev. Duncan McIntyre of the Presbytery of Fayetteville, and Rev. John T. Hamilton of the Presbytery of West Lexington.

Since the last publication on this subject the subscriber has ascertained the death of the following twenty-six brethren: viz.

Rev. E. Fitch, D. D. of the Presby Ontario.

Jeremiah Stow,	Ontario.
Talcot Bates,	Onondaga.
Joseph Brackett,	Geneva.
William Lyman, D. D.	Genesee.
Simon Hosack, D. D.	Albany.
Griffith H. Griffith,	Bedford.
Nathaniel Reeve,	Long Island.
Herman Daggett,	North River.
Robert Bryson,	Northumberland.
John Glendy, D. D. }	Baltimore.
Samuel Knox, }	Philadelphia.
Joseph W. Barr,	



Robert H. Chapman, D. D.*	Western District.
James H. Brookes, }	West Tennessee.
William Hume, }	West Lexington.
Robert Marshall,	
Robert L. Caldwell, }	Concord.
Thomas Espy,	
William McMillan, D. D.	Steubenville.
John R. Moreland,	Indianapolis.
Samuel Stanford,	Fayetteville.
Murdoch Murphy,	South Alabama.
Alexander Kirkpatrick,	Harmony.
Joseph Stockton,	Ohio.

With lamentation that it should be necessary, we state the fact of the suspension of three of our ministers during the last year; two of them for intemperance in drink; and one for heresy in doctrine.

The foregoing is a true summary, (E. E.) prepared by me this 31st day of July, 1833.

EZRA STILES ELY,  
Stated Clerk of the General Assembly.

\* Dr. Chapman attended the Assembly of May 1833 in excellent health, and died at Winchester Va. on his journey home, after a short illness.

**SCARCITY OF ALCOHOL.**—A person residing in that part of Rochester (Ms.) called Sippican, who had for a long time bowed at the shrine of Bacchus, recently sallied out, with a view of replenishing a two-quart rundlet with the "good creature." To his sore disappointment, he could find none in the village. His appetite, however, goaded him powerfully, he walked a distance of five miles to Mattapoissett, where he made application for two quarts of rum, offering the silver in exchange, but the article was not to be had either for love or money. He pleaded sickness—the reply was, "No wonder you're sick—you drink rum enough to sicken any body."—Finding his exertions vain in Mattapoissett, and the growings of his unnatural appetite still urging him on, he proceeded to New-Bedford,—a distance of eleven miles from his own house. Here he met with some difficulty—a clerk in the store where he first called, measured out the rum, but the owner of the store coming in, put a stop to the transaction, and poured back the rum into the cask. At the next place where he called, he found the people less scrupulous—people who, for a paltry pittance, were ready to "put the bottle to their neighbor's mouth."—people who do not blush at the employment of dealing out to miserable, half-starved, filthy wretches the means that makes them so. Having contemplated the object of his visit, he set out on his return in the same manner as he went—on foot.

Here we have a man in hot weather, travelling 22 miles and employing a day and a half in the busy season of hay-making, to procure a poison solely that he may have the satisfaction of rendering himself an object of pity, disgust, and contempt.

*Plymouth Dem.*

**THE CHRISTIAN IN THE TIME OF PESTILENCE.**—Cuthbull, the well known Bishop of Carthage, when a plague ravaged Africa, addressed his fellow-Christians in the following animating strain;

"The kingdom of God, my dearest brethren, shows itself to be just at hand. The reward of life, the joy of eternal salvation, perpetual gladness, and paradise lost, all these things come into our possession,

now that the world passes away. Heavenly and eternal glories succeed earthly-fading trifles. What room is there for anxiety, solicitude, of sadness, unless faith and hope are wanting? If, indeed, a man be unwilling to go to Christ, or does not believe that he is going to reign with him, such an one has good reason to fear death. For 'the just live by faith.'—Are ye then just? Do ye live by faith? Do ye really believe in the promise of God? If so, why do ye not feel secure of the faithfulness of Christ? why do ye not embrace his call, and bless yourselves that ye shall so soon be with him, and be no more exposed to Satan?

## Fourth's Department.



"Remember now thy Creator in the days of thy youth."

### THE PEACHES.

A countryman returning from the town carried home with him five peaches, the most beautiful ones that could be seen. The children had never seen any fruit of the kind before, and therefore they wondered and rejoiced very much over the beautiful fruit with their rosy cheeks all covered with delicate down. Each of the four boys got one, and the fifth was given to the mother for her share. At bed time, as the children were about going to their chamber, the father said, "Well boys, how did you like the pretty peaches?" "Oh, delightful," said the oldest boy, "so savoury and sweet! I ate mine, and have taken good care to keep the stone, and intend to raise a tree of my own."—"Well done," replied the father, "that looks like a house holder—take care of the future; that is like a farmer."

"I've eaten mine too," said the youngest boy, but threw away the stone, and mother gave me half of hers. Oh, how sweet—it almost melts in my mouth!" Now indeed," observed the father, "I can't say much for thy prudence; but never mind, it was natural and child-like, as might have been expected, and as for prudence, there is room enough for that in a life time."

Then began the second son. "I got the stone that little brother threw away, and cracked it, and in it was a kernel—so sweet—like a nut! But I sold the peach though, and see, I have got money enough to buy me a dozen of them when you take me to town." Here the old man shook his head. "Prudence," said he, "is very well in its place, but it was not very child like or natural. Beware, my son, lest you should turn merchant. And you Edmund?" asked the father. Quietly and openly answered the boy, "I gave my peach, sir, to our neighbor's son, poor sick George, he that has got the fever. He refused to take it, but I laid it on his bed and came away." "There now," cried the father, "who has made the best use of his peach—has not Edmund?" "Oh, yes, Edmund to be sure," said all the three boys together. But Edmund said not a word,—he was hushed—but his mother embraced him with tears in her eyes.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 31, 1833.

The CHOLERA appears to be on the decline at the West. It made a sudden attack on *Shepherdstown, Va.* on the 9th inst., and seven persons, four whites and three blacks, fell victims to it. It does not seem to be spreading in that quarter. At *Chillicothe, Ohio*, there were six deaths by cholera on the 7th inst. At *Columbus*, the whole number of deaths has been thirty. The *Cincinnati Gazette* says: "The cholera cannot now be considered prevalent in this city, or, indeed, as existing at all, except an occasional case." A rumor of the appearance of the cholera on the *Kennebec, in Maine*, is in circulation, but it appears to be not much credited. A writer says: "There certainly has been, and probably still is, something very similar to that disease." At *Jacksonville, Illinois*, the latest intelligence is to the 27th ult., when there had been seven deaths the preceding seven days. Sixteen Germans died of cholera on the *Mississippi River*, out of a company of 150, on their way to *St. Louis*. A letter from *Point Chicot, in the Arkansas Territory*, says: "It affords us much pleasure to state, that the cholera has entirely ceased throughout all this section of the country. It raged with great violence during the last and forepart of the present month,—was succeeded by malignant fevers that proved fatal in almost all instances where unacclimated persons were attacked,—but we are again healthy." The number of deaths by cholera at *Lexington, Ky.*, is stated at 502, out of a population of about 6000, one half of whom were a great part of the time absent from the city.

P. S. We learn from the *Martinsburgh, Va. Gazette*, of Aug. 22, that "After a few days respite, our neighboring village of *Shepherdstown* was again thrown into commotion by the breaking out of this mysterious disease, on Sunday evening last, with fresh violence. We have received no accurate statement of the number of cases or deaths, but have understood that the former amount in all to forty or fifty, and the latter to fifteen or twenty."

## DEATH OF WILBERFORCE.

London papers bring intelligence of the death of this great and good man. He died at the house of Mrs. Smith, in *Cadogan Place, London*, on the 29th of July last. Providence was gracious in sparing him to see almost the consummation of his hopes in regard to the object which for so many years had called forth the efforts of his noble mind, and he might have said with *Simeon* in the temple, and with greater emphasis probably, than any other individual of the age, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The following is the notice of his death in a London paper.

"It is this day our melancholy duty to announce the death of *William Wilberforce*, a name with which there is probably associated more of love and veneration than ever fell to the lot of any single individual throughout the civilized globe.

"At one period the sad event would have been felt as

a grievous national calamity, and even now the tidings of his departure will be heard with the deepest sorrow through every part of the empire. But he worked while it was called day, remembering that the night was coming wherein no man may work. And he was permitted to leave the scene of his labors till he beheld the great cause to which he had dedicated all the energies of his soul triumphant, and the fetters of the negro about to be struck off for ever.

"Mr. Wilberforce was in the 74th year of his age.—We understand that Mr. Wilberforce has directed in his will that his funeral should be conducted without the smallest pomp, and that his body should be interred in the family vault of his brother-in-law in the churchyard of *Stoke Newington*, pursuant to a promise made to the late Mr. Stephen."

## SABBATH SCHOOL COLLECTIONS.

It was stated in the Sabbath School of the North Church on Sunday last, that the collections of the Missionary Association of that school for the past year, amounted to about two hundred and fifty dollars. This is an example worthy to be followed. The school is assembled once a month and addressed by one of the teachers, or some other individual on the subject of missions, and thus an interest is kept alive in the subject, the zeal of the children quickened, and such intelligence communicated as is fitted to awaken the prayers and efforts of all. We too commonly overlook the little fountains which go to swell the great rivers, and forget that important and peculiar principle which runs through all the measures of the Divine economy, *to accomplish great results by little causes*. The two mites of the poor widow were an offering not only more acceptable than the splendid donations of the rich, but it may also appear in the day of final account, that they were of more real value in promoting the object for which they were given. "Not by might, nor by power, but by my spirit, saith the Lord."

## EDUCATION IN ICELAND AND NORWAY.

Dr Henderson, in his work on *Iceland*, states that though there is but one school in the island, he scarcely ever entered a hut where he did not find individuals capable of talking on topics altogether above the understandings of people of the same cast in other countries of Europe. So much, he adds, for domestic education.

In *Norway*, every parish is required to have a *fixed School*, as it is called, where the children of the lower orders are instructed in the common branches of education and religion. Every child in the district is required to attend this school from seven to sixteen or seventeen years of age, if the curate thinks it necessary for them to remain so long, and parents, who, without sufficient reason, prevent their children from attending, are liable to a fine. In addition to this, the proprietor of a mine, iron work, or other manufactory, by which thirty workmen, at least, are regularly employed, is bound to maintain a fixed school on his premises, and pay the teacher. Each parish is moreover divided into a certain number of *ambulatory school districts*, having a school master who goes from one district to another, re-



maintaining a certain time in each place, in order to instruct the children in that neighborhood.

Such is the condition of a people towards whom Providence has not been prolific in the bestowal of earthly blessings. "In the sweat of thy face shalt thou eat bread," was denounced, indeed, as a curse upon our race; but we often see, that those who suffer the largest measure of the curse, find it to contain the elements of their greatest blessings. It is not in those regions where a clear sky, and a mild climate are most enjoyed, where the earth yields spontaneously whatsoever is grateful to the taste, and wholesome for nourishment, that the greatest amount of happiness and true prosperity are found. It is often among thorns and briars, or on a hard and unfruitful soil, that these products grow in the greatest plenty, and that happiness, prosperity and virtue spring up as the product of hardship and toil. It is refreshing to look away from the turbulence, the volcanic agitation of the great nations of Europe, to contemplate the humble inhabitants of Iceland and Norway, and see how true it is, that wealth and splendor have little to do with human happiness. Holding out no inducements to conquest, they are allowed to pursue the "even tenor of their way," to cultivate the earth, and to improve their minds in knowledge and wisdom, undisturbed by the conflicts of their rich and powerful neighbors.

The Rev. SAMUEL GRISWOLD, formerly of this city has assumed the editorial charge of the *Rochester Observer*. His time will be exclusively devoted to it, and we have no doubt he will make it an important auxiliary to the cause of religion at the West.

Mr. ARKEL, it appears from the Chinese Repository, has been obliged to leave Siam in consequence of ill health, and it is doubtful whether he will be able to return to resume his labors. It also appears doubtful, in his view, whether Protestant missionaries are to be tolerated under the present government of Siam.

The MOTHER'S MAGAZINE, published at Utica, N. Y. and edited by Mrs. A. G. Whittlesey, is a publication of much more importance than would be likely to strike most readers from the simplicity and unpretending nature of its title. It may emphatically be said, that to the mothers of our country are committed the interests of future generations; they exercise an influence which is unknown to the great, but which silently and powerfully winds its way through all the avenues of the human mind, moulding the shape of society, giving the tone to public sentiment, and fixing the principles which are to govern the state. The numbers of the Mother's Magazine which we have seen, are calculated to be highly useful in the work of maternal education, and we rejoice to hear that the work is receiving liberal patronage. A very high compliment has been paid to it by its being republished at London, where it is to be printed monthly, with no other alteration than perhaps "the occasional omission of a passage interesting only in American localities."

#### THE DIVINE.

This is the title of a new publication announced in the New-York papers, to be commenced as soon as 500 subscribers are obtained, and to embrace the works of such men as *Barter, Howe, Whitfield, Taylor, Leighton, Fuller, Campbell, McKnight, Edwards, &c.* The work is to be published twice a month, in a quarto form, and it is estimated that it will reduce the price of the works it embraces from one fourth to one tenth of their present expense. The terms are \$3 a year in advance, postage paid by the publisher. Two works will be going on at the same time, to give variety; and should 1500 subscribers be obtained, an addition of one half will be made to the size of the work. The Rev. L. D. DEWEY, of New-York, is the publisher.

The CHRISTIAN MIRROR, of Portland, Maine, comes to us this week, in a new and beautiful dress; and efforts, it seems, are about being made to give it a larger circulation in its native State. We should be glad to see it extensively circulated in other States, it being a valuable and well-conducted paper, and we hope the publishers will find themselves amply remunerated for the pains they have taken to render it useful.

#### DR. GRIFFIN'S NEW WORK.

The Doctrine of Divine Efficiency defended against certain Modern Speculations. By Edward D. Griffin, D. D., President of Williams College. "Love the Truth and Peace."

CONTENTS.—Chap. 1. Dr. Fitch's Theory. 2. Dr. Taylor's Theory. 3. Notice of two other writers. 4. Meaning and origin of Corrupt Nature. 5. Divine Efficiency. 6. Importance and Instrumentality of Truth. 7. Scripture Testimony to Divine Efficiency. 8. Sinless Creatures Dependent for Holiness. 9. God's power to prevent Sin. 10. Alleged Dominion of Motives. —A distinct Theory.

#### NEW MEASURES.

We wish to call the attention of our readers to the closing remarks of Mr. Keep, in the Narrative of the Revival in Homer, N. Y.—especially under the heads, "Opposition to New Measures," and "Opinions of Men." (See p. 220.)

Williams College.—The annual commencement of this institution took place on the 21st inst. The exercises were highly interesting, and the audience large. The graduating class outnumbered any for many preceding. It is also understood that Williams' College has received the liberal donation of \$10,000 for the purpose of establishing a professorship of Chemistry and Natural History, from Mrs. Whitman of Williamstown. There is a prospect of a large acquisition of students the ensuing year.

A society has been formed in Paris on the most catholic basis, under the title of the *French and Foreign Bible Society*, which seems ready, with the kindred institutions of the United States, to enter with a truly Christian spirit upon the great work of circulating the holy Scriptures among men of every nation and every name.

For the Religious Intelligencer.

## THE CHOCTAW DONATION.

MR. EDITOR,—I wish to acknowledge, through your paper, the receipt of sixty one dollars, a donation from the Missionary Association of the North Church Sabbath School, to the Choctaw Indian Mission. Having received intelligence from the Rev. Mr. Williams, one of the Missionaries stationed at Bethabara, of the destitute situation of the native children and their great desire to read their own language, and that they have not the means to purchase books, this sum has been appropriated for the special purpose of supplying these children and others with native books. In no way, perhaps, can I better inform your readers of the wants of that afflicted people in this particular, than by a short extract from the letter of Mr. Williams, a part of which was addressed to the Sabbath School of the North Church. After mentioning the joy and gratitude which those children of the forest expressed, when he read a letter to them, stating the intention of this Sabbath School to send them some money, and thus showing them that the children in the "white man's country," who are so happy in their schools and in the enjoyment of all their blessings, think of them far in the western wilderness, and sympathize with them in their sufferings and destitution,—Mr. Williams states:—

"We have on hand a great quantity of Choctaw books, which are not to be distributed gratuitously, as formerly. The natives want and need them, but having nothing in many instances to buy with, I have credited out a good many and must others, or withhold them. Now if these dear children, of whom you speak, should say, 'Let such a sum be given to supply their little red friends with God's word so far as it is translated,' I should rejoice in announcing the intelligence and in cancelling the debts thus contracted, and putting these precious books into the hands of others of these dear people, who, for want of means, have not yet applied for them. Again, should they say, 'So much shall go for a Sabbath School Library, for the English school at Bethabara,' I should be truly rejoiced, believing that it would do good, and be a standing monument of the benevolence of the dear youth and children of New Haven. The library would be needed here particularly, many children of the Sabbath school having formerly been intelligent and active pupils at Mayhew."

My young friends who may read this should be reminded, that this tribe of about 2,000 souls, who formerly lived in the State of Mississippi, have been obliged to remove, and are now settled in the country west of the Arkansas Territory, on the Red river. The consequence has been that all the interesting schools, in which were hundreds of happy children, are broken up, and they, after a long journey of eight hundred miles, through the great swamp of the Mississippi, are now scattered, without teachers, in their new country. Many died upon the way, some of whom, we hope, are resting in the "good land above in the arms of their Saviour." Those that have survived now raise their imploring voice for teachers and books; it has reached the children of New Haven, and they have sent to their

relief. By their own exertions and self-denial they have, in three months, raised sixty one dollars, which will awaken joy and gratitude in many a heart.

In the name of these beloved children, some of whom I have taught—with whom I have sung and prayed—I present their thanks to the children of the Sabbath School who have administered to their wants. May the blessing of many heathen children rest on you, and by doing good to them as you would wish them to do to you, were you in their situation, may you all receive the blessing of your Heavenly Father.

I hope the example of this interesting school may be followed by all who may read this.

Yours, affectionately,

JOHN DUDLEY.

New Haven, Aug. 16, 1833.

For the Religious Intelligencer.

## "HOURS HAVE WINGS."

As I strolled over the beautiful Green of New-Haven the other evening about seven, a few strokes of the North Church's bell announced the time for social prayer in its Lecture Room. I turned in, and in a few moments was delighted to see the place filled with attentive hearers. The meeting was conducted by a young man of calm and solemn deportment, who presided with engaging propriety. The Chapter the Hymns, the prayers, and exhortations, were all brief, appropriate, and well calculated to give us near and salutary views of the world to come. Some of the sweetly impressive sentiments of a hymn then sung, are still ringing in my mind.

"I love to steal a while away  
From every cumbering care,  
And spend the hours of setting day,  
In humble grateful prayer."

The melancholy case of the recently committed murder was mentioned, as demanding a special interest in our prayers, as also thousands of others immured in prison walls,—on their way to the great assizes; but the last, and most striking request, was made in behalf of a class of sinners fearfully connected with the above, the Manufacturers and Venders of ardent Spirits, that they might be convicted of their enormities, or if convicted, might never rest till they have utterly abandoned and deeply repented of so grievous a sin against God and man. When this request was made, a pervading stillness seemed to concede its great importance, and was in perfect accordance with the subsequent fervent petition.

At the close, I was surprised at the brevity of the meeting, but soon perceived that all my "hours have wings," tho' seldom seen but in the light of such favored moments. I went away conscious that I had too lightly esteemed a great privilege—the privilege of attending a prayer meeting, and most devoutly wishing that thousands, pressing on to the Judgment, might soon feel the same deep and salutary conviction.

PHILANDER.

New-Haven, Aug. 1833.

## HISTORY OF THE CHURCH IN HOMER, N. Y.

[Continued from p. 206.]

## ADMISSION TO THE CHURCH.

The season of the stated communion of the church occurred on the 19th day of the meeting. A portion of the hopeful converts desired the privilege of communing with Christ at his table on that day. They now believed that they had obeyed God in his first command, by giving their hearts to him, and they felt constrained to obey the plain and positive command of Christ to his disciples—"This do in remembrance of me." As a pastor, I had no authority to refuse them this privilege. The church had no authority to encourage, much less to compel them to live any longer in disobedience. We could do no less than to tell them to go on in their obedience, and honor their divine Lord, by commemorating his love in the holy supper, and thus make public their purpose to be his disciples. For the want of time, the examination was limited to a portion of the hopeful converts. Seventy-two were received as members of the church—others have been since examined, and now stand as candidates, and we hope soon to gather the residue. A considerable portion of the hopeful converts who, will as a matter of course, become connected with other churches.

This early admission to the church is deprecated by many, and not a few raise the warning voice against it. Good will result from this note of alarm. After all, go either way in this concern, and every step you take is in the midst of danger. You cannot know the heart. Many and deplorable are the cases of disorderly walk, even when those who have been received to the church, have delayed this duty months and years from the date of their hope. And those who are received soon after their hopeful conversion, may also fall away. But it is my deliberate opinion that proportionally, there are fewer cases of defection among those who come forward promptly and take their place in the church, than among those who delay. I can see but one single course of duty in this case. *Begin right, by giving your heart to God; then continue right, by keeping all his commandments.* This will lead the sinner to the footstool of mercy in submission; to his closet in secret prayer; to the house the prayer meeting, and conference room as a devout worshipper; to the communion table; and thus onward in every good word and work. And tell me if you can, at what point you shall stop. Show your authority for keeping him back from one of these steps or acts of obedience from *prudential* considerations. In all this process the Church is the Mother. Through her is the birth of the young convert—Is. lvi: 8. Then she is to nurse the child. In every view of it, the design of a church is to form a nursery for spiritual children or converts. The ordinances of the church are her breasts. Clearly, then, as soon as the child is born, bring him to the breast for nourishment. No, says the timid—the man who would amend the divine arrangement—delay this;—do not receive the convert to the ordinances—or to the mother's bosom, until "six months," and this too, to ascertain if the child is *really* born! In every other case, the mother who should do this would be called a monster. Is the child born?—it looks like a child. But before I nurse him, I will lay him away among vermin and scurrying foes, or out in the cold by the side of the

house, and if he lives through the night, or a few months, *without* the proper aliment, or nursing, then I shall have some hopes that I can raise him!! No, timid man, no. The Bible teaches no such thing—common sense revolts at it—humanity shudders at it—a parent's heart will not consent to it. No, never expect that a young convert will LIVE, where an old christian would DIE. So use with sinners the appointed means, that the Holy Spirit shall convert them; and when they appear to be converted, nurse them immediately, by receiving them into the bosom of the church: labor much to "bring them up" as the sons and daughters of God: do all you can to make them living, growing, active Christians, and they will most probably prove *real* converts; and God will be honored, and the world blessed by the faithful labors of the church, as a mother, and a skilful nurse. And if any fall away and will not be reclaimed, weep over them, and remove them, as the Lord has directed. I am amazed, as well as grieved at the stupidity and error in practice, of the church on this subject. Yes, be cautious; guard the church against hypocrites: receive none but upon good evidence of piety; but act scripturally; according to reason and common sense, and never expect a child to live and grow without the proper aliment. I have yet to learn that the way for a young convert to please Christ, is to violate one of his most plain commands. "The Devil is as much pleased by keeping a Christian out of the church, as by getting a hypocrite into the church."

## DOCTRINES.

The doctrines inculcated in this revival, and with great plainness, variety and richness of illustration, are the doctrines of grace, as they are received by the great mass of the Congregational and Presbyterian Churches in our land. There has been no expectation of success expressed or indulged, but what arises from the divine efficiency of the Holy Spirit, who renews the heart and converts the soul. The sinner has been taught that he is able to do all that God requires him to do: that delay is at the risk of the soul. The perfections of God, and his government, have been presented, and the sinner urged to submit in view of them; and to surrender his whole soul to God, with a solemn purpose to take the Bible as the rule of his faith and practice, in a penitent reliance upon the divine promise. When the sinner has *professed* his submission, then he has been instructed, as faithfully and as extensively as the time would allow, into the nature of the Christian religion; what is expected of him as a disciple of Christ; and what he can and ought to do.

## SPURIOUS CONVERSIONS.

That all whose names were taken, are real converts, I have not believed; that many of them will prove faithful, I have no doubt:—and that numbers who may seem to fall away, would have "run well," I do as much believe. Were the church faithful to watch over them. How criminal the error which leads a church to neglect a young convert, from the impression, that, if he is really converted by the Holy Spirit, you cannot kill him.

We have done what we could to prevent deception. Instruction before, at the time, and after their hopeful conversion, has been plain and pointed:—as much so as I have ever heard, or myself imparted in any revival that I have witnessed, either in New Eng-



land or in this state. Our prayer has been, and still is, that they may *continue in obedience*. They have been taught, that they have commenced a warfare, and that they will be vanquished in the struggle unless they follow where the Spirit leads, and fight the good fight of faith.

#### MEASURES.

In all our protracted meetings we have had the "anxious seat," and the meeting for inquiry, and have desired those who had submitted to God to manifest it. The same measures have been adopted at this meeting, and only one *new measure* has been added, viz: giving liberty in the public assembly to ask prayers. And very numerous requests have been preferred, and many gracious answers have been obtained, and the influence of this measure, both upon saint and sinner, has been happy. Our measures have been these, viz: In the forenoon, meetings for prayer in different parts of the congregation, and a meeting for inquirers in the anxious room. At 2 o'clock P. M. and in the evening, public preaching. At the close of the evening sermon, the inquirers were invited to present themselves on the front seats as subjects for prayer. Then they were sometimes addressed in a few words of instruction, and at the close, they were affectionately urged to be present, the next day, at the inquiry room. This same course was pursued during the whole meeting. The inquiry room was the place for the most heavy and successful labor, because here the *attention* could be fixed. We did not invite into this room *visitors*, lest the attention should be diverted. Here the character and the claims of God were presented, and each one singly conversed with, and urged to an immediate, and honest submission to God. After this interview with individuals, the whole were instructed by presenting divine truth under a variety of illustrations. These measures, whether new or old is immaterial, have been signally blessed. They are pre-eminently calculated to lead sinners into the kingdom of Christ; and to fit and to prepare souls for heaven. Any church with a minister who loves and who faithfully preaches divine truth, with a believing reliance upon the Holy Spirit, which will adopt and pursue these, or *similar measures*, may expect certain and blessed success.

#### EVANGELISTS.

In all our *previous meetings* I was assisted by my brethren in the vicinity. Mr. Burchard is the only *Evangelist*, whose aid I have enjoyed in my pastoral duties; and if other Evangelists are like him, as he was while in Homer at this meeting, the churches may well greet them as happy coadjutors, and ministers may expect to be strengthened in their Pastoral relations, rather than weakened by their influence. I deem it an act of justice to this brother, and a duty to the cause of truth to say, that I consider him as uncommonly skilful in directing sinners to Christ, and in instructing young converts; and that when a church will follow divine truth, and engage in duty in the manner he advises, and will hold up his hands in the proper *co-operation*, the conversion of sinners may be expected with *entire certainty*, and in *vast numbers*. And this not from any dependence upon *man or machinery*. Such dependence is not a part of the new measures. But from the proper reliance upon the Holy Spirit to do his office work, while the church goes forward, in scriptural efforts, to convince and to persuade sinners to become reconciled to God.

Evangelists may be injudicious. Some may have occasioned divisions, and yet the fault belong rather to the people than to them. With great pertinence and effect, Mr. B. inculcated upon such as had experienced a change, through his instrumentality, the duty of sustaining the pastor of the church, by a respectful attachment, and an efficient co-operation.

#### OPPOSITION TO NEW MEASURES.

Much of this opposition arises from false statements; and from an entire misapprehension of the bearing of them. Some of it must be imputed to envy: some of it to an unconquerable aversion to innovation: no small share of it, to an obstinate unbelief. How well soever it is intended, I consider most of it unjustifiable—much that is exceedingly cruel and disastrous. My brethren in the ministry must know, that unless new measures, or new *deeds*, be witnessed, the world can never be converted. In the benevolent operations of the age, we have things both wondrous and new, in which all Christians feel bound to rejoice. And we should expect things new in other departments of Christian labor. The present is the era of revivals, and of great achievements for Zion. And that man is inexpressibly behind and below the spirit of the age, who does not expect new things, and pray for them, and joyfully welcome them when they come, provided they are scriptural. By new things I do not mean any new doctrines. The doctrines and the principles of the Bible are the same unchangeably, and must be sustained and taught as they are. But the manner of presenting these truths and of adapting them to the mind, and the method of bringing them to bear, with greater moral power, upon the heart, may and should change. We are to expect that men will arise in the church, of special skill in adapting truth to the mind, and directing the thoughts and the affections of men. We should pray that God would give to the churches such men: and when they appear, let them be cherished and encouraged, and not opposed. And even if they have eccentricities, and faults, let not these faults, be *magnified* to the exclusion of their good qualities, and thus the church be robbed of the gifts for marked usefulness which these men possess. We have some such men now on the stage, and they should be sustained by ministers, and employed by churches, and all their appropriate gifts turned to the best possible results. And let unceasing prayer be offered, that others may be brought forward, who shall be far more skilful and successful in winning souls to Christ, than any now before the public.

There is a class of men, some settled Pastors, some Evangelists, and some laboring with the churches as a stated supply, who are denominated new measure men, against whom a systematic, as well as a skirmishing opposition, is perpetually directed.—I do look upon this opposition as uncalled for, and in some of its bearings, as entire hostility to the kingdom of holiness; and upon the men who are engaged in it, how honest soever their motives, as making work for repentance. Every where, infidels, errorists, and the profane, are hiding behind them. The good achieved by the new measure men, or by their measures when adopted by others, seems to be overlooked, while their foibles, and mistakes, and failures, are eagerly picked up and published, making sport for infidels, and food for errorists of every description; while a scoffing world cannot but say, see how these Christians bite and devour one another. I am now among the older

But *I will learn* from my younger brethren, and rejoice when they stretch forward beyond me in winning souls to Christ—the farther, the better. Many of these men are achieving great things for the church. Rather than oppose them, instead of picking up their foibles, and crying them through the land, let us go into the work ourselves, and labor to the utmost to rescue the impenitent from ruin. If men who are so sensitive on the subject, and who complain so loudly, and so mournfully, would but *acquaint themselves with new measures*, and become alive in the work of an Evangelist, and in fact lead sinners to Christ, they would find it much more pleasant and profitable employment; and to their astonishment they would soon find their alarm had subsided, and that what they had pronounced fanaticism, is indeed the fruit of a holy and divine influence.

#### OPINIONS OF MEN.

A revival of religion is the same in its essence in all men, and in all places. But its aspects, and the measures, are various. In these respects probably no two revivals are alike. Every revival that I have witnessed, has had some aspect peculiar to itself, and I never deem it safe to say, that the revival of this year must assume the same shape as that of the last year. With these views, I cannot but express my regret that men, little if at all conversant with revivals, should so gratuitously press their advice upon the public respecting the particular course which Christians should pursue in such seasons. Their knowledge on the subject must of necessity be limited. In other things they may be skilled, but respecting the particular measures in a revival are they qualified to prescribe? To be prepared to write a *treatise* upon revivals, a man must have been long trained in them, and seen many souls under the operations of the Spirit, in the process of conviction, conversion, and in progress in grace. There is a *meddling* on this subject which I deplore. Some, I think, have written and published on the subject, who should have been silent. A masterly theologian, or a President of a College, or a Theological Professor, is not of course qualified to instruct a pastor in his measures in a revival. The unlettered Christian, who reads his Bible, and prays and works much for Christ, is by far the safer guide to the anxious sinner than the learned Christian *without this experience*. I am pained at some communications on this subject, and marvel that men should attempt to instruct the public, on a concern of such inexpressible interest, where their *experience* has seldom, if ever, led them. I mean not to be disrespectful or unkind. But the work of converting sinners should not be retarded by wrong counsels. I cannot hesitate and suppress deep emotions, or shift my course, when the Holy Spirit is moving the assembly, because some great men will cry fanaticism, or some erring professor retires in disgust. I consider it presumptuous to *insist* that a revival is spurious, because its features and progress differ from what was seen in other Revivals:—and that conversions are spurious, because the manner of leading the sinner to Christ differs from some *precedents*.

There are men now connected with public seminaries who were pastors of churches, and then were eminently skilful in revivals, and entire confidence was deservedly placed in them. But since they have left the pastoral life, they have been chiefly occupied in other duties. In the mean time great progress has

been made by the church. Revivals have become frequent and general. In several respects their features have changed. The method of presenting the same doctrines they so successfully preached when pastors, is somewhat varied, and the most happy results follow, and converts are multiplied from ten to one hundred fold. Lay members are far more active and efficient co-workers in the cause than formerly; and the members generally are coming up to their proper place in prayer; and stirring up themselves to take hold on God.—Isa. lxxv. 7. There are a vastly increased facilities for their co-operation with ministers. In all these respects, very great and happy changes have taken place; and we have truly fallen upon a *new era*. The features of society, and the aspects of the political, literary and mechanical world are shifting. Now, will any man say that, amidst all this, there shall be precisely the same manner and aspects upon revivals of religion that there were ten, fifteen, and twenty-five years ago? And that conversions are *spurious* because they occur quicker, and in a way different from what was common in 1799—and 1800? General principles are the same. Now, as always, the sinner must be directed to repent and to believe. No man can be justified in giving any thing but Bible doctrines—or in connecting with his manner what shall offend a correct taste. But let not these men, pre-eminent in their former sphere of labors, deserving and receiving the confidence of the public in their present sphere of operations, become needlessly alarmed; withdraw their confidence from ministers in active and successful operation on the field at warfare, and obviously endowed with large measures of the Spirit; and *oppose* revivals in the shape they now appear; and this, too, under the impression, that they can show a more excellent way. They cannot, if they would, make the revivals of the present age, the same as the revivals of the past age, in their peculiar type. Nor need they be distressed because now, more are converted in a day, than were formerly converted in a year; and tremble for the purity of the church *merely because* converts are received so soon after their hopeful spiritual birth. Congress gives laws for the army but the general in the field must guide the movements in battle. I venerate the piety, and respect the motives of these men, and fully accord with their general views upon doctrines and revivals. But in regard to the details of this holy and momentous concern; in regard to particular measures, and preachers which are obnoxious, I sincerely believe that such of them as have been pastors would change their views, and their language of monition and complaint, would they change their sphere of labor, go among the praying working men and women in the churches, and familiarly confer with sinners, under the constraining operations of the Holy Spirit. We greatly need their help in present, as it was so happily efficient in former revivals. Beyond all question we should have their aid, and from a *full soul*, did they now mingle with the churches, as once, in Pastoral labors.

I may err, but it is my opinion that genuine revivals of religion are not to be regulated by any set of men—especially by men not in them, and men secluded in seminaries—that lectures upon revivals are not the chief thing the church needs; and that wisdom dictates that we should not make books on this subject. Not that discussion is useless, or that contro-

very does not elicit truth. You cannot, but at a frightful risk, lay down rules for revivals of religion. No rules will apply in all cases. This is a subject about which we cannot legislate. And I think no set of good and wise men were ever more unhappily employed than the dear brethren who composed, a few years since, the New Lebanon Convention.

Measures in a revival must always suit the circumstances of the case, *at the time*. A. and B. are convicted. You may find it necessary to deal with them very differently. To-day, in this neighborhood, you must say and do things which to-morrow, in another neighborhood, might be injudicious. A revival of religion does not, in any case, depend upon a given mode of procedure, aside from a clear exhibition of truth, and believing penitent prayer. Divine truth and prayer, in every case, are indispensable. These two measures are unchangeable: always new—always old. All else should be left to contingency, with the caution not to offend good sense, nor violate bible principles.

(To be concluded.)

### THERE IS A GOD:

There is a God! The herds of the valley, the cedars of the mountain bless him—the insect sports in his beams; the elephant salutes him with the rising orb of day; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity; man alone has said, 'There is no God!'

'Unite in thought at the same instant, the most beautiful objects in nature; suppose that you see at once all the hours in the day, and all the seasons of the day, and all the seasons of the year; a night bespangled with stars, and a night covered with clouds, meadows enameled with flowers; forests hoary with snow; fields gilded by the tints of autumn—then alone you will have a just conception of the universe. While you are gazing at that sun which is plunging under the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable magic does that aged star, which is sinking fatigued and burning in the shades of the evening, re-appear at the same instant fresh and humid with the rosy dew of the morning! At every instant of the day the glorious orb is at once rising—resplendent at noon-day, and setting in the west; or rather our senses deceive us, and there is properly speaking no east, or south, or west in the world. Every thing reduces itself to one single point, from whence the king of day sends forth at once a triple light in one single substance. The bright splendor is perhaps that which nature can present that is most beautiful; for while it gives us an idea of the perpetual magnificence and resistless power of God, it exhibits at the same time, a shining image of the glorious Creator.'—*Chateaubriand*.

### BEWARE OF TEMPTATION.

When a man's situation in life opens his natural temperament to the solicitations of sin, he is in great danger. "If ambassadors come from the king of Babylon, Hezekiah's pride will cast him into temptation. If Hazael be king of Syria, his cruelty and ambition will cause him to rage savagely against Israel. If the priests come with their pieces of silver,

Judas' covetousness will instantly be at work to sell his master; and many instances of the like kind may in the days wherein we live, be given. Some may think to play on the hole of the asp, and not be stung; to touch pitch, and not be defiled; to take fire in their clothes and not be burnt; but they will be mistaken. If thy business, course of life, societies, or whatever else it be of the like kind, do cast thee on such things, ways and persons, as suit their lust or corruption; know that thou art entered into temptation. How thou wilt come out, God only knows. Let us suppose a man that hath any seeds of filthiness in his heart; engaged in the business of his life in light vain and foolish society. Whatsoever notice—little, great or none at all, he takes of it, he is undoubtedly entered into temptation. So is it with ambition, in high places; passion in a multitude of perplexing affairs; polluted, corrupt fancy, in societies; and the perusal of idle books, or treatises of vanity and folly."—*Owen*.

[From the New York Observer.]

### THE SOURCE OF HERESIES.

The Roman Catholics say it is the Bible. They trace all the errors and divisions which prevail, to the Scriptures as their fountain. Do they know whose book it is which they thus accuse? How dare they charge God with being "the Author of confusion?" But is the Bible to blame for heresies? Christ gives a very different account of the matter. He says Matt. xxii. 29. to the Sadducees, "ye do err; not knowing the Scriptures." He makes ignorance of the Scriptures the source of heresies. He does not agree with the Priests.

It is very strange, if the reading of the Scriptures is the cause of heresies in religion, that the Bereans who searched them daily, because they would not take on trust even what Paul said (and I think they would not have treated Peter any more civilly) did not fall into any of these errors. It would seem to have had quite a contrary effect, for it is added, "therefore many of them believed." Acts xvii, 11, 12. Whatever these Bereans were, it is clear that they were not good Catholics.

But after all it is not surprising that these noble Bereans did not fall into any fatal error by reason of reading the Scriptures, since Peter says of Paul's hardest parts and most obscure passages, that they do nobody any harm, but such as are both "unlearned and unstable;" and that they do them no harm, except they *wrest* them, i. e. do absolute violence to them—1 Pet. iii. 16.

M. S.

*Discussion about the Use of Tobacco*—It is evident that this practice has got to be bound up in the same bundle with the "prudent use" of the other "good creature." The sentiment of settled disapprobation is gathering force. The ladies are taking sides, and will certainly be unanimous here. Of course, the reformation must go on. From these omens let the incorrigible consumer take warning.

We are glad to see the work go on. We know a goodly number in Utica, who are experimenting on the principle of total abstinence, and will soon be able, as the result of personal trial, to speak on this subject.

Western Recorder.



## WRITTEN AND EXTEMPORARY SERMONS.

the question, which is preferable, written or extemporary sermons? the answer is, neither exclusively, and both habitually. My advice to all young men would be, write much, that you may extemporize well; and extemporize much, that you may write well. With respect to delivery, while it should be natural, correct, and animated, the summary rule embracing all others is this: 'Let the soul be filled with holy emotion, with love to Christ, and the souls of men.' With such delivery, mistakes or inaccuracies will be seen only as notes in the sunbeam, and this warm-hearted delivery of a soul burning with love to God, you may make an Addison, but never a *Dr. Beecher*.

## ADAM'S RESIDENCE.

The place appointed for Adam's residence was a garden; not an ivory house, or a palace overlaid with gold, but a garden furnished and adorned by nature, not by art. What little reason have men to be proud of stately and magnificent dwellings, when it was the happiness of man in innocency, that he needed none! As clothes came in with sin, so did houses. The Heaven was the roof of Adam's house, and never was any roof so curiously ceiled and painted; the earth was his floor; and never was any floor so richly inlaid; the shadow of the trees was his retirement, under them were his dining rooms, his lodging rooms: and never were any rooms so finely hung as these; Solomon's in all their glory, were not arrayed like them. The better we can accommodate ourselves to plain things, and the less we indulge ourselves with these artificial delights, which have been invented to gratify men's pride and luxury, the nearer we approach to innocency. Nature is content with little, and that which is most natural. Grace with less:—but lost with nothing.—*M. Henry*.

## ADAM NOT IDLE IN PARADISE.

God appointed him business and employment: he put him there, not like Leviathan into the waters, to play therein, but to dress the garden and keep it. Paradise itself was not a place of exemption from work, none of us were sent into this world to be idle. He that made us these souls and bodies, has given us this earth for our habitation, has made us something to work on. If either a high extraction, or great estate, or a large dominion, or perfect innocency, or a genius for pure contemplation, or a small family, could have given a man a writ of ease, Adam had not been set to work; but he that gave us being has given us business, to serve him and our generation, and to work our salvation; if we do not mind our business we are unworthy of our being and maintenance. Secular employments will very well consist with a state of innocency, and a life of communion with God. The sons and heirs of heaven, while they are here in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they are as truly serving him in it, as when on their knees.—*Id.*

When Sunday schools unconnected with sects began to spread through England, the celebrated Bishop of Rochester, Dr. Horsley, fancied that they were a secret combination against church and state, and sounded as portentous an alarm as has been given in this country on the reverse fear.

## Obituary.

"Man giveth up the ghost, and where is he?"

## DIED.

In this city, on the 21st inst., a child of Mr. Ralph B. Steele, aged 4 months.

In Woodbridge, on the 1st inst., Mr. Thomas Baldwin, aged 91. On the 11th, Mr. Miles Camp, aged 28. On the 15th, Mr. Benjamin Roberts, aged 39.

In East Haven, on the 18th inst., Mr. Samuel Smith, aged 84.

In Bridgeport, on the 17th inst., Mr. Asa Benjamin, in the 70th year of his age. He was one of the few that remained, who, during the American Revolution, "the time that tried men's souls," stood forth in defense of our common country.

In Amherst, on the 12th inst., Mrs. Elizabeth, wife of Osmyr Baker, Esq., aged 19; Mr. Theodore Lyman, aged 49.

On the 8th inst., James M. Sherman, son of the Hon. Roger Minot Sherman of Fairfield. In the melancholy end of this beloved child, his afflicted parents have been called upon to feel the deep import of that touching declaration of the psalmist, "surely every man at his best state is altogether vanity." Endowed with a mind of superior elegance and power, possessing a disposition invariably amiable and affectionate, flattered with the brightest hopes, and prospects, he was, by a most mysterious providence, deprived of reason at the very time when his intellectual powers bid fairest to ensure him an elevated standing among his fellow men. His afflicted parents, happy in all things, save this dark and afflictive event, and a catastrophe somewhat similar that befel his twin brother, were called to the melancholy duty of watching, year after year, the progress of that calamity which thus at a single stroke, laid their fondest hopes and wishes in the dust. After the hope which will still linger about a parent's heart had been so long delayed that they could indulge it no longer, and the friends of this very interesting young person were constrained to feel the certainty that the light of his mind was sunk in darkness irrecoverable, he lingered many years, to try the faith and patience, and exercise the pious resignation of those who once looked to him for the consolation of their remaining days; he was finally at the age of 34 years, removed by a sudden illness, from the scene of his earthly sufferings. His bereaved parents find but one alleviation of their sorrow; they have hope in his death. The character of their departed child was marked by an early and unusual conscientiousness, a deep solicitude for the salvation of his soul, and an implicit confidence in the mercy and sufficiency of Jesus Christ. And while his sudden end rendered still more afflicting by the circumstance, that they were prevented from witnessing his last moments on earth, recalls to their remembrance all that they once enjoyed and hoped for, and all that they have since been called to suffer in this dear child; they can rejoice in the assurance that his sorrows are ended, his soul transported to that world where no cloud shall come to obscure its brightness. So sinks the day star in its ocean bed, not there to dwell in darkness forever, but ere long to renew its beams and shine forth, a glorious luminary, in the upper sky.—*Com.*

## Poetry.

[From the German of Ebert]

## THE SUN AND MOON.

MOON.

O Sun! ere thou closest thy glorious career.  
(And brilliant thy wide course has been.)  
Delay, and recount to my listening ear  
The things which on earth thou hast seen.

SUN.

I saw as my daily course I ran,  
The various labors of busy man;  
Each project vain, each emprise high,  
Lay open to my searching eye.  
I entered the peasant's lowly door,  
I shone on the student's narrow floor;  
I gleamed on the sculptor's statues pale,  
And on the proud warrior's coat of mail.  
I shed my rays in the house of prayer,  
On the kneeling crowds assembled there;  
In gilded hall and tapestried room,  
And cheered the dark, cold dungeon's gloom.  
With joy in happy eyes I shone,  
And peace bestowed where joy was gone;  
In tears upon the face of care!  
In pearls that decked the maiden's hair!  
I shone on all things, sad and fair!  
But few the eyes that turned to Heaven  
In gratitude for blessings given:  
As on the horizon's edge I hung,  
No hymn or parting lay was sung.

MOON.

Thou risest in glory; my journey is o'er:  
Alternate our gifts we bestow;  
Yet seldom behold we the hearts that adore  
The Source whence all benefits flow.

SUN.

Thou comest, O Moon, with thy soft-beaming light,  
To shine where my presence has been;  
Then tell me, I pray thee, thou fair Queen of Night,  
What thou in thy travels hast seen!

MOON.

I shone on many a pillowed head,  
On greenward rude, and downy bed;  
I watched the infant's downy sleep,  
Composed to rest, so calm and deep.  
The murderer in his fearful dream,  
Woke, startling at my transient gleam,  
I saw, across the midnight skies,  
Red flames from burning cities rise!  
And where mid foaming billow's roar,  
The vessel sank to rise no more:  
I heard the drowning sailor's cry  
For succor when no help was nigh.  
The lurking robber's ambuscade,  
I shone; and on the peaceful grave,  
Where sleep the noble and the brave;  
To each and all my light I gave;

And, as my feeble, silver ray  
Vanished before the dawn of day,  
In vain I lent my willing ear,  
One word of gratitude to hear.

SUN.

We will travel onward our task to fulfil,  
Till time shall be reckoned no more,  
When all shall acknowledge the sovereign will,  
That made them to love and adore.

USE OF MEANS.—Christians seem to expect their views of Christ, and their love to him, to increase, without their using the proper means. They should select some scene in his life, and dwell long upon it, and strive to bring the circumstances before their minds, and imagine how he thought and felt at the time. At first all will appear confused and indistinct; but then let them continue to dwell steadily, and the mist will disappear, and their hearts will begin to burn with love to their Savior. At least one scene in Christ's life should be thus reviewed every day, if the Christian hopes to find his love to his Redeemer increase.—Payson.

[For the Religious Intelligencer.]

## THE CHURCHES IN NORTHFORD.

Mr. Editor,—How much does a pledge so "well understood" by the Committee as to require no report, differ from one expressed in terms? But the "fact deemed incorrect or injurious in its tendency" to which the Chairman thought proper to reply, did not rest alone, on a pledge made to the Committee, but on a pledge which had more recently been given by Mr. N.. And if the article is consulted, it will be seen that there was not the least allusion made to that Committee of which Mr. Dutton was Chairman. And I beg leave to ask how "incorrect or injurious in its tendency" is a communication to be considered that states the undeniable fact that the prospect of re-union of the Churches depends on the removal of the cause that affected their separation?

If, dear Sir, the prospect does issue in an union of hearts—in holy harmony—in heavenly love—a thrill of joy will fill the mind of ardent piety and heaven with praise and thankfulness.

## TO THE FRIENDS OF TEMPERANCE.

There have been left with the subscriber a quantity of "Temperance Addresses," well calculated to do good, which are offered "free gratis" to any person who is disposed to call for them and circulate them gratuitously in any part of the world.

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